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HELPS FOR TEACHERS
of
PILGRIM'S PROGRESS
FOR THE B. Y. P. U.



HELPS FOR TEACHERS
of
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FOR THE B. Y. P. U.

L. P. LEAVELL
LATE SECRETARY AND EDITOR OF
B. Y. P. U. DEPARTMENT



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From a child I was fond of reading, and all the little money that came into my hands was ever laid out in books. Pleased with *Pilgrim's Progress*, my first collection was of John Bunyan's works in separate little volumes. Plutarch's *Lives* there was in which I read abundantly, and I still think that time spent to great advantage,—*Benjamin Franklin*.

FOREWORD

In answer to requests for extra material and helps for teachers of the B.Y.P.U. edition of *Pilgrim's Progress*, this pamphlet has been prepared.

Many of the comments herein given are taken from great commentators on Bunyan's *Pilgrim's Progress*, particularly Peloubet, Kelman and Moody. These comments have been much condensed so as to give only the key thought. In not every case where quotation marks are used is the author's name given.

It is not expected that a teacher shall attempt to bring in all the comments given in this pamphlet; yet to have them in mind will give the teacher a larger background and serve to somewhat enrich the comments and explanations offered to the class.

It is hoped that the blackboard illustrations will be utilized. They will serve as a kind of moving picture and stimulate interest by the appeal to the eye. If the teacher does not care to attempt them on a blackboard, some member of the class can be asked to do so. The simpler the drawings are the better they will be for this purpose.

The various plans for review have been tried out by teachers of the book and found successful. Much review is the secret of good teaching. Sufficient review insures a large number in each class to take the test and get the award.

Special thanks are due Rev. F. C. Flowers, Lake Charles, Louisiana, for suggestions upon methods of teaching this book.

NOTE: Page references in this book refer to the latest editions of *Pilgrim's Progress for the B.Y.P.U.*

INTRODUCTION

To acquaint the class with the times of Bunyan, spend a few moments on the dates given in the introductory paragraph, page 7. Put the following on the blackboard:

BEFORE 1700	AFTER 1700
Bunyan died1688	Robinson Crusoe1719
Isaac Watts born1674	John Wesley born1703
Shakespeare died1616	Charles Wesley born1707
King James' Version of Bible1611	

Stress the influence of the King James' Version of the Bible upon Shakespeare, Isaac Watts and Bunyan.

Macaulay said that Bunyan's knowledge of the Bible was such that he might have been called a living concordance.

Mr. Woodberry said of Bunyan: "The only intellectual or moral ideas that came to him were conveyed by the Bible. The commonplace that the Bible affords a good education, is true; it was the total book culture of Bunyan, all that he knew of the vast and varied world."

For a full list of Scripture references which form the background of *Pilgrim's Progress*, see "Bunyan's Pilgrim's Progress," Eclectic English Classics, edited by Jones and Arnold, American Book Company, Chicago. Price, 48c, postpaid. See pages 195-208.

Some member of the class may have a copy of this edition, as it is used as a textbook in many high schools and colleges.

QUESTION 1

What kind of man was Bunyan?

Have the class underscore for the answer—"Rough," "Thoughtless," "little religious influence," "nine" and "twenty-four."

QUESTION 2

What led to Bunyan's conversion?

Have the class underscore "army," "comrade," "killed," "God had spared," "married," "sometimes read." In next paragraph underscore "church," "read Bible," "thinking and praying," "verse," "I then saw."

QUESTION 3

How came Bunyan to be in prison?

Have class underscore "King Charles II," "ordered," etc.; "thirty years," "he wrote," etc.

Of Bunyan in prison, Peloubet says—

He could not understand why God should thus allow him to be shut out from his work for the best twelve years of his life, his soul longing

to preach the gospel, and thousands waiting to hear him. He could not then see, what now is plain, that by the *Pilgrim's Progress* he there wrote, he has been preaching to millions instead of thousands, and for centuries instead of years.

So also the story of Luther when shut up in the Wartburg castle with "Liberty."

"Difficulties are the stones out of which all God's houses are built."—*Faber*.

Helen Keller, the brilliant deaf, dumb, and blind girl, wrote, "The keynote of my life is this—always to regard as mere impertinences of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but, rather, be made to 'blossom, like Aaron's rod, with flowers.'"

QUESTION 4

How did Bedford jail build up Bunyan's fame?

Have the class underscore "The Pilgrim's Progress," "Three editions," and "favorite preacher and writer."

QUESTION 5

Tell about Bunyan's last years.

Have class underscore for answer, "last fifteen years," "popular preacher in London," and "last words were," etc.

Now, review these five questions rapidly. Have class state or read the substance of the underscored words. Then review them with books closed. In this way the class will get the idea of the best way to prepare the answers to the examination questions, as well as fix in mind the answers to these five.

The more you review, the better the class will be prepared to take the test. If you neglect the review, you will find that comparatively few will take the test. The very ones who *need it most* will not do the necessary review at home. They need the teacher's drill, and the inspiration of the answers of the class in chorus. Make the answers as short as possible, and make the reviews "snappy" by omitting comments during the drill. The teacher should ask the question, and nothing more; have the class give the answer in chorus. Have them repeat the answer till all the class are saying it. Drill, drill, drill!

In the poetry, on page 11, have the class underscore the word *metaphor* in the second and third stanzas; bring out the author's point in this connection. Drill the class, in concert, upon the last three lines on the page until they can say them from memory.

Have the class read in concert the second and third stanzas on page 12, underscoring the important words. Offer some little mark of distinction, like names written on top of blackboard, or seats of honor, or bouquets or ribbons for the lapel, to all who will memorize the last stanza. Call on them for it tomorrow, or whenever any one is ready to recite it.

CHAPTER I

Refer the class to notes on page 114. Have a good reader read the second paragraph, "A modern literary description," etc. Upon: "the wilderness," "the pilgrim," "rags," and "burden," see pages 114 and 115.

Sketch on the board, or have some pupil sketch, the first two or three "scenes" of the illustration given in the middle of this pamphlet. Make the sketch crude; no time for a finished picture; the imagination of the pupils will fill in the details.

This illustration should be reproduced, step by step, as the class progresses. Have one pupil and then another draw these scenes. Or have the class elect an illustrator who may do the work at home on large sheets of paper and bring them to class to use at the right moment. In this way your blackboard room will be saved for the smaller diagrams and blackboard word-schemes suggested.

QUESTION 1

What caused Pilgrim to leave home? etc.

For the answer, have the class underscore in their books, page 13, "man," "book," "burden." See comment on page 114. "What shall I do?" "grief," "Oh, my dear wife," etc., "got him to bed," "worse and worse," "sorrowing over his misery." These words give the gist of the story.

QUESTION 2

What did Evangelist give him? etc.

This is the first dialogue. Many others will follow. Teacher should decide how best to carry out the dialogues. The more ways the better, since variety will add interest for the class. As you go along, perhaps the class will think of ways to make the dialogues interesting. Since Christian is the main character throughout, one good reader might take his part all through; another might take Faithful's part; still another, Hopeful's. The other characters may be represented by various members.

Ask the readers to omit the opening phrases, such as "He answered" and "Then said Evangelist," and read only the actual words spoken by the character. In next to last paragraph, page 14, have "Evangelist" hand to Christian a piece of paper marked

"Parchment Roll." In one corner of the room arrange a lighted candle and a screen to represent the "Wicket Gate," have "Christian" run over to it.

As answers to question 2 have class underscore "parchment roll," "Wicket Gate," and "yonder light." For meaning of each, see page 115.

QUESTION 3

Pliable and Obstinate. See note, page 115, for contrast of these characters. As answers, underscore "my heart inclines," etc., in Pliable; and "Had even Obstinate himself," etc., in Christian, page 17. Sketch the characters, as per illustration in middle of this pamphlet. For the blackboard—

**OBSTINATE
NARROW
CONCEITED
BAD TEMPER**

Comment—

Pliable reminds us somewhat of Peter, easily influenced and impulsive in his nature. Bunyan himself had doubtless been like Pliable in these respects. But later he became as firmly fixed as a rock foundation, reminding us of Peter in his later experiences.

Christian shows up rather poorly here. But he grows from this experience on. He should be a comfort to young people who read this story. It takes time to become a full-grown Christian. Bunyan is right in leaving large room for growth of Christian's faith and for steady development.

Note the three-character dialogue. Let the teacher read all of Christian's words, and two boys take the other two parts. Begin with Christian's words, "That can by no means be," etc., page 15, middle. Christian may be standing at end of the room near the candle and screen; Pliable and Obstinate go to him and try to bring him back to center of room.

Additional Comment.—Upon Luke 8:13, "Who, in time of temptation, fell away." Peloubet suggests the following:

So long as they are in the popular current, and there is nothing to test their principles, they appear all right. But as soon as any real test comes, they fall away. And this is one reason why God permits trials and temptations and persecutions, in order that we may know in time whether we are true disciples or not.

We can learn an effective lesson from Bunyan's story of Pliable and Christian in his "Pilgrim's Progress." Christian, awakened by Evangelist to the fact that he was living in the City of Destruction, started to go to the heavenly city; and when his wife and children and neighbors tried to persuade him to come back, the man put his fingers in his ears, and ran on crying, Life! Life! Eternal Life! One of his neighbors, named Pliable, fearing to remain in the City of Destruction, was urged on by the prospect which, so they were assured, awaits them if they reach the far end of the narrow way; the golden gate, the white robes, the angelic company, the face of the King. They were conversing together on these

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things, when on a sudden, heedless of the ground, they both stumble into the Slough of Despond, and struggle miserably in the mire. Both at length climb out onto dry land; but on opposite sides. Christian lands on the farther bank, and plods on toward the Wicket-Gate.

QUESTION 4

Tell about the Slough of Despond, etc. Sketch the scene in illustration in middle of this pamphlet. Keep up the parts of the dialogue. Have a girl represent Help.

See Comments on pages 115, 116.

Comment—

"Bunyan's picture of the Slough of Despond may have been but a sketch of his own experiences and feelings in the jail over the river on a rainy or cloudy day. It is said that on such days the arches of the bridge were flooded. Such times meant gloom and despondency. Recall the story of Elijah after his flight from Jezebel's presence. Physical reaction may have played a large part in these experiences.

"In Hawthorne's 'The Celestial Railroad,' which is a satire upon modern fashionable religion, the Slough of Despond is crossed by a very rickety bridge built upon insecure foundations.

"The stepping-stones which led out of the Slough are the promises of God as given in the Scriptures. Have the members of the class make a list of ten great promises. The lesson for us to learn is that we may get out of periods of doubt and despondency by fixing our hearts upon these promises. And we may get out on the heavenward side, as Christian did. Tennyson speaks of mounting upon 'stepping-stones of our dead selves'; that is, making progress in wisdom by our own failures. Many a man has learned self-respect and self-confidence through his failures.

"Despondency is a temporary experience and there is not much importance in merely getting out of it. The question is, When you arrive at the bank are you farther away from your old sins than when you were in the midst of it."

As answers for Question 4, underscore "miry slough, or swamp"; "Christian, because of the burden"; "Pliable, If I can get out"; "so Christian was left"; "Help, give me thine hand."

For *meaning*—direct class to note, pages 115, 116.

QUESTION 5

What two things did Worldly Wiseman condemn, and why?

As answers, underscore the headings: "Worldly Wiseman Condemns Evangelist," and "Worldly Wiseman Condemns the Bible."

As answers to the "Why?" point the class to note on page 116.

The dialogue, acting it out, will be effective here. Have a pupil represent Christian, walking alone, looking at his Book, at the front. Have him then look to the rear, shade his eyes with his hand and spy Worldly Wiseman, who comes from the rear of the room to the front and greets Christian with, "How now, good fellow," etc.

Show sketch of scene, as per illustration in middle of this pamphlet. Note that Christian turns to the left—away from the

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straight, narrow, *upward* way. Point out expressions which show Worldly Wiseman's solely commercial view of life.

Additional Comment—

THE VILLAGE OF MORALITY.

"It is suspicious that the village is so near, not quite a mile off. But he who sets out to reach Morality finds himself facing the most elastic mile in the world. Christian sees the village ahead of him, but at night he is no nearer to it than at daybreak. For Worldly Wiseman, it was indeed but a short distance. Morality meant for Christian a very much longer mile than it meant for Worldly Wiseman."

The question for young Christians is not, which is better, morality or religion, but, How may real morality be reached? The answer is of course that real morality can be reached only through genuine religion.

MOUNT SINAI.

"Mount Sinai, through all the years of the past, has been the commanding metaphor for conscience and the law of God. Historically, it has been the platform from which the world has received its laws. Disraeli describes it as the mount of moral vision. Bunyan's pilgrim faces it as it threatens him with crushing rocks and deadly flashes of fire. His burden becomes heavier because he is out of the way." No Christian should be found howling at Mount Sinai.

"Evangelist addresses Christian after the fashion that Nathan addressed David, 'Thou art the man.' This is the 'beating down process' described by Stevenson in 'The Celestial Surgeon.' It is the process which brings a sinner to his senses like the beating of a man fallen asleep in the snow or the blow of the swimmer which stuns the drowning man and prevents his clinging to him and drowning both.

"Bunyan has a terrible hatred for turning back and treats harshly all such sinners throughout this story."

EVANGELIST.

"Review the former meeting of Evangelist and Christian. This time Evangelist asks, What doest thou here? reminding us of this same question when it was put to Elijah under the juniper tree.

"It is interesting to note the place which Bunyan gives to Evangelist. Rev. John Gifford had been Bunyan's evangelist, and Bunyan himself had been an evangelist."—*Kelman*.

The outstanding characteristics of Evangelist are—

MANLINESS
TENDERNESS

QUESTION 6

What did Evangelist tell Christian about Worldly Wiseman?

For the answer, underscore on page 24, at bottom "Partly because he seeks only," etc.; and "For it saveth him from the cross." On page 25, "Enemy"; "a design to rob thee," etc.

Review several times the answers to the questions on this chapter.

CHAPTER II

QUESTION 1

Give the meaning of the Wicket-Gate, and of Good-will.

For the meaning of the Wicket-Gate and Good-will, see note on page 116.

Additional Comment—

"In Hawthorne's 'The Celestial Railroad,' which is a parody on religion, it is a clever touch of his to obliterate the wicket-gate as a narrow and inconvenient obstruction, and to build upon its site a railway station and ticket office. However, he declines to guarantee that the tickets will be received at the Celestial City. The difference between the sham religion of the Celestial Railroad and the real experience of grace of which Bunyan writes is that the former has no such thing as conviction and decision, while the latter is grounded upon a distinct act of choice.

"Good-will helps Christian by giving him a pull. This has much Scripture to support it. See Psalm 18:16; Jeremiah 31:3; John 6:14; John 12:32. For the door open and shut, see Revelation 3:8 and the story of the ten virgins.

"Show to the class a picture of Christ at the Door, by Hunt. Point out the fact that the door has no knob or latch on the outside; hence, it must be opened from the inside. Christ may knock, but you and I must open the door and invite him in."

QUESTION 2

What danger threatened Christian? etc.

For the answer, have class underscore key words in second paragraph from bottom of page 26.

To illustrate this, have some pupil sketch the drawing of the Wicket-Gate and the Castle of Beelzebub, with arrows flying from it. See drawing in middle of this pamphlet.

For the conversation beginning on page 27, select two good readers and have them read their parts while walking *away* from the part of the room in which was located the screen, etc., to represent the Wicket-Gate.

QUESTION 3

Give brief description of pictures in Interpreter's House.

Comment—

"The seven pictures which Christian sees within may be thought of as a series of tableaux, each of them with a peculiar meaning to a Christian. The Holy Spirit is in this way shown to be working upon memory, imagination and experience in such a way as to bring out certain great images or facts which shall remain with Christian throughout life as commanding truths and inspiration for his soul. 'The pilgrim is under

divine illumination, guidance and comfort while in the Interpreter's House and it is by instinct that Bunyan makes us feel the influence of the Holy Spirit.' "

For answer to Question 3, have the class learn the short statement about each picture, as given on pages 116 and 117. Have a different reader read Bunyan's story of each picture. Then review the class upon the short statements in the back of the book.

For the blackboard—

To make each picture realistic, use the blackboard as a picture frame and write on it, for each picture, some key words from Bunyan's description. For example, use the following for the first one—

**THE MINISTER
EYES LIFTED TO HEAVEN
THE BEST OF BOOKS IN HIS HAND
THE LAW OF TRUTH UPON HIS LIPS
THE WORLD BEHIND HIS BACK
PLEADING WITH MEN**

Upon the fourth picture, the fire in the wall, Peloubet makes the following comment:

Persecutions cannot destroy the truth. Christianity grows, whatever obstacles impede its way. Its progress through the centuries has been a triumphal march over difficulties, opposition, hatred, and every obstacle enemies could place in its way.

"Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troups of beautiful, tall angels, to enshield her from all wrong."

—*James Russell Lowell.*

Bunyan in his "Pilgrim's Progress" well illustrates this truth: "Then I saw in my dream that the Interpreter took Christian by the hand, and led him to a place where there was a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter. Then said Christian, 'What means this?' The Interpreter answered, 'This fire is the work of grace in the heart. He that casts water upon it, to extinguish and put it out, is the Devil. But in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that.' So he led him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, which he did also continually cast (but secretly) into the fire. Then said Christian, 'What means this?' The interpreter answered, 'This is Christ, who continually with the oil of his grace, maintains the work begun in the heart.' "

CHAPTER III

QUESTION 1

Where did Christian lose his burden? How? What became of it?

For the answer to "where," underscore, on page 37, "As Christian came up to the cross."

What became of it? Underscore "tumbled, till it came to the mouth of the tomb."

How? Underscore, "He hath given me rest," etc. Have the class stand and sing several verses of "At the Cross." Repeat John 3:16, and Isaiah 1:18.

Have a member reproduce the simple sketch of the cross and the tomb, as given in the middle of this pamphlet.

Put on the blackboard the four gifts of the angels, as follows—

**PEACE
NEW RAIMENT
MARK ON FOREHEAD
SEALED ROLL**

Have a good reader look up and read to the class the references suggested in the middle of page 117.

Comment—

"The description of Christian at the cross is one of the finest passages in the story and is well worth memorizing. Offer a recognition of some sort to all who will memorize it before the end of this study. In this story, coming to the cross is the last incident in the salvation of Pilgrim. The cross, which was used as the emblem of slavery, now becomes the means of liberty and blessedness. The sinful man lost his burden at the cross because he realized and appropriated the meaning of the cross. He acted upon what he saw and knew. This is the essence of Christianity. The joy that followed was inevitable. No commentary is necessary or possible here, except the memory of that experience in the lives of those who have had it."

QUESTION 2

How would the Lord of the City know Christian?

For the answer, underscore on page 39, "Christian told them that the Lord of the City," etc. See also, page 111, "Then the pilgrims gave to them their certificates," etc.

SIMPLE, SLOTH AND PRESUMPTION

Carry out the dialogue with three readers. Reproduce the sketch of scenes between the Cross and the Hill of Difficulty, as shown in the middle of the pamphlet.

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Comment—

"This is the only trio in the book, although there are numerous couples. These three men seem to be types of religious indifference.

"Bunyan brings us so suddenly upon these three sleepers that the contrast between them and Christian, so recently blessed with the gifts of the angels, is nothing short of violent. Next to turning back, Bunyan seems to hate the sin of standing still and going to sleep.

"Note that Bunyan stoops over these three sleepers, not to gossip nor to thank God that he is not as they are, but to help save them if he can. That is, Christian, immediately after his conversion, becomes a personal worker. Such an experience as this will hasten any Christian along his pilgrim way."

FORMALIST AND HYPOCRISY.

"As these men come 'tumbling over the wall' they present a warning to those who would get religion by the short-cut method. Compare Christ's words in John 10:1-10. The short-cut method always proves the longest way around, in the end.

"In Dante's 'Inferno,' we have the story of the beginning of his journey. He tried a short cut up a steep mountain, but was driven back by the wild beasts and was forced to take the long and dismal journey clear through; but the story ends with his gaining the heights of heaven.

"Note that the story of Formalist and Hypocrisy comes between the Cross and the Hill of Difficulty. It is at these two points, more perhaps than at any other points in the whole journey, that *reality* instead of hypocrisy is indispensable. It is interesting to note that in Dante's 'Inferno' it was at The Valley of the Hypocrites that the earthquake of Calvary had broken down all the bridges and left no standing room for the hypocrites."

QUESTION 3

At the Hill of Difficulty, what happened to Christian?

Have the class underscore for the answer, "spring," "two ways," "narrow way," "Christian loses his roll," "pleasant arbor," "slept till almost night."

Refer class to note, page 117, on the Hill of Difficulty.

Reproduce sketch of the Hill, the spring, the two ways, Danger and Destruction, which Formalist and Hypocrisy took. See sketch in middle of this pamphlet.

Comment.—Peloubet makes the following comments here:

Every one is a Traveler through life, and he is likely to meet many and many an adventure. At least he is certain somewhere on his journey, to come across Circe's palace with all its attractions. There has never been a drunkard who was not once an innocent child; never one but was beguiled by her temptations to taste of the intoxicating cup. From the story before us let us learn the dangers, and find the path of safety.

When I was a child my mother used to draw for me a simple picture of two diverging paths starting from the same point, one narrow, rising up toward heaven, the other broad and descending toward the pit. It was easy to leave the broad road and cross to the upward path at the beginning, for the distance was short and the obstacles few; but not so easy as to start from the first in the right way. But the farther one traveled in the downward way, the greater the distance to the heavenly road. The obstacles grew more obstructive, the rivers broader, the mountains higher, the morasses more miry and extended, and fierce beasts haunted the wilds.

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Formalist and Hypocrisy may represent the devices for avoiding real experiences which try the soul and result in character building; they, like many others today, find that easier way a shell road for their religion. It must be an easy-going religion that denies the cross, and sin and hell. These men took a short cut to avoid the cross; then they take a long way around to avoid the hill. Many of the longest wanderings in life have been begun to avoid a very little hill.

Additional Comment—

"The Hill of Difficulty is a test of real determination on the part of every pilgrim. This test is applied to Christian, Formalist, and Hypocrisy. It is a thrust at short cuts and ways to avoid effort. In 'The Celestial Railroad,' Hawthorne satirizes modern religion from which all difficulties have been removed. He sends the train of the Celestial Railroad through a tunnel bored underneath the Hill of Difficulty. We recall the ancient adage, 'There is no royal road to success,' meaning, of course, no high-way, smooth and straight, by which we may go without exertion."

Christian's experience here may be outlined in three stages for the blackboard—

1. **YOU MAKE ME AFRAID**
2. **I MUST VENTURE**
3. **I WILL GO FORWARD**

We learn from Christian that it is not fear that is fatal; but it is the yielding to fear. Our salvation has to be worked out with fear and trembling, and this is part of the trial in each new experience.

Dante in describing purgatory has his "steep hill of virtue." In religion as in the physical life, there is danger of losing vigor when difficulties vanish; muscles degenerate when climbing is avoided. Men in business today expect difficulties. Athletes train hard during the season and take hikes during vacations so as to keep fit. Browning knew the truth when he wrote, "Welcome each rebuff that turns life's smoothness rough."

TIMOROUS AND MISTRUST

Have two readers carry out the dialogue between these two. We have here another example of Bunyan's happy faculty in naming his characters so that the name tells its own story.

For the blackboard—

TIMOROUS REPRESENTS PHYSICAL FEAR
MISTRUST REPRESENTS MENTAL FEAR

WATCHFUL, THE PORTER, AND THE PALACE BEAUTIFUL

Show sketch of the Palace Beautiful, and indicate the lions which guarded its entrance. Note the effect of these upon Tim-

orous and Mistrust and the difference upon Christian. Note especially his resolve.

Carry out the dialogue between Watchful and Christian. Refer class to notes, pages 117, 118, on the lions and on Watchful.

QUESTION 4

How did Christian get by the lions?

For the answer, have class underscore on page 43 the paragraph beginning, "Then I saw that he went on trembling," etc.

QUESTION 5 (a)

What happened to Christian in the Palace Beautiful?

Have class underscore key words in the paragraph of this section. The following blackboard scheme will help in fixing in mind the main facts—

1. Questions asked by Piety:

STARTING THE PILGRIMAGE

LESSONS LEARNED FROM THE INTERPRETER

2. Questions asked by Prudence:

LONGING FOR PAST LIFE

WHY DESIROUS OF MOUNT ZION

WHY FAMILY WAS LEFT

AT THE SUPPER TABLE

The discussion of Christ centered about the following points:

1. HIS DEEDS AS A WARRIOR

2. HIS GREAT LOVE

3. MADE PILGRIMS PRINCES

THE STUDY AND THE ARMORY

The instruction given to Christian by the virgins was as a preparation for the experiences which lay in the dangerous way before him. For the blackboard—

INTELLECTUAL INSTRUCTION

1. THE BIBLE

2. SAINTS AND HEROES

3. INSTRUMENTS OF VICTORY

SPIRITUAL INSTRUCTION

1. FORESIGHTS OF THE JOURNEY

2. GLIMPSES OF GLORY

QUESTION 5 (b)

What does it all mean?

For answer, refer class to note on page 118, Watchful and the Palace Beautiful.

Additional Comment—

"The Palace Beautiful is a charming conception and beautiful pen picture of the traveler in the dusk of evening coming to the house of a friend, from whose doors and windows warm lights stream out their welcome and offer their hospitality.

"It is also a picture of what the church can do for one immediately after he has overcome great difficulties. It shows the church in its social aspect, encouraging its members in fellowship and Christian conversation. It is a Rest House halfway up life's climb. It is the half-way house going up Pike's Peak.

"Hawthorne, in his 'Celestial Railroad,' passes over the House Beautiful with only a few scornful jests—suggesting that the way is so easy that there is no need for such preparation as Christian received here."

QUESTION 6

Name the pieces in Christian's armor as given in Eph. 6: 13-18.

Peloubet makes the following comment—

"HOW CAN THE WORK BE DONE? By striking the militant note. A distinguished scholar and professor of Harvard University has recently declared that what our modern world most needs is a moral equivalent of war, something which will appeal to men as universally as war does, and which instead of destroying their souls will save them. Open your New Testament, O Professor, and you will find the moral equivalent of war expounded and illustrated. The Christian life is warfare. Following Christ keeps men on the battlefield. It is endlessly significant that the New Testament loves the imagery of war.

"THE CHARACTERISTIC VIRTUES OF A SOLDIER ARE THE CROWNING VIRTUES OF A CHRISTIAN. Listen to Paul calling to the Roman Church: 'Let us put on the armor of light.' He does not ask the old city who has pushed her conquests to every horizon to lay down her armor, but simply to change it. He does not beseech her to cease to be conqueror, but only to change the weapons of her warfare.

"In the first of all his letters he writes to the Thessalonians: 'Let us be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation.' The figure was so pat and so illuminating that he kept it and used it again and again in his sermons and in his letters; in his letter to the Ephesians beginning, 'Put on the whole armor of God.' When he talks to Timothy, he speaks after the manner of a warrior: 'Timothy, fight the good fight of faith.' 'Endure hardness as a good soldier of Jesus Christ.'"

Review.—Drill class on questions for this chapter. Follow suggestions in note on page 118.

Since this is about the half-way point in Christian's journey, it will be well to review the story rapidly from the first. Use the sketch in the middle of the pamphlet and have the class suggest the meaning of each scene. Call upon those who represented the several characters to tell what their character did and said at certain places.

Then write on the blackboard the following characters—

CHRISTIAN
EVANGELIST
OBSTINATE
PLIABLE
WORLDLY WISEMAN
GOOD WILL
INTERPRETER
APOLLYON

Rapidly review the story of each and ask for suggestions as to what they represent in modern Christian experience. Then, write on the blackboard the following names of places—

CITY OF DESTRUCTION
WILDERNESS OF SIN
SLOUGH OF DESPOND
VILLAGE OF MORALITY
WICKET-GATE
INTERPRETER'S HOUSE
THE SEVEN PICTURES
THE CROSS AND TOMB
HILL OF DIFFICULTY
THE ARBOR
THE LIONS
THE PALACE BEAUTIFUL

Rapidly review the meaning of each. Stress the SEVEN PICTURES, seen in the Interpreter's House, and their meaning.

Ask for instances where God helped his servants just at the right time; sometimes through his servants and sometimes directly. In many instances, God's Word helped.

Ask for the difficult places and the story of how Christian got out of them.

Ask for suggestions of great doctrines of grace, and what Scriptures they are based upon. This question may be carried all through, and the notations made in notebooks.

Ask for great hymns which we know and love as suggested by the story up to this point.

CHAPTER IV

QUESTION 1

Describe Apollyon. Whom does he represent?

For answer, underscore key words of paragraph, page 51, beginning, "So he went on." For suggestions on whom he represents, see note, page 118.

Select two readers for the dialogue between Christian and Apollyon.

Comment—

"Christian 'comes to earth again.' After a 'mountain-top experience' such as we sometimes have in a great revival season, or a service of especial power in the church, he must come down into the valley of practical affairs and meet and master the enemy.

"Compare Milton's fallen angel, Satan; and Goethe's Mephistopheles. Bunyan's devil is not pictured as an angel of light but as one to be abhorred."

The fight with Apollyon may be outlined on the blackboard as follows—

1. THE WAR OF WORDS

- (1) A claim: "going to Mt. Zion."
- (2) A promise: "I let myself to another."
- (3) Plea for reconsideration: not to go back.
- (4) Reminded of inconstancy: "Thou didst the same by me." (This appeal to shame—is a real temptation.)
- (5) Silence of God: "never came to your help."
- (6) Accusation: unfaithfulness. (With his pen dipped in his heart's blood, Bunyan writes this.)

Christian pleads guilty to these charges, but his hatred for Apollyon increases.

QUESTION 2

Describe the battle between Christian and Apollyon. Under-score the statements equivalent to the following—

1. THE BATTLE OF SWORDS AND DARTS

- (1) Enemy loses self-control, and gives way to violence.
A hopeful turn for Christian who is "void of fear."
- (2) Flaming dart caught by the shield of faith.
- (3) Christian wounded.

- (4) Wrestling against "the prince of the powers of the air."
- (5) Saved by the Sword of the Spirit, the Word of God.
- (6) The Tempter flees.

Temptation is an honor and mark of God's confidence. It is not an opportunity to sin, for the Christian; but, an opportunity not to sin. In this victory, Christian found himself, and it made a man of him. The Valley of Humiliation became for him the scene of Triumph.

QUESTION 3

How were Christian's wounds healed?

For answer, see note on page 118. Underscore, on page 55, lines beginning, "Then there came to him a hand," etc. Have two readers carry out the dialogue under heading—

THE VALLEY OF THE SHADOW OF DEATH

"One recalls descriptions of the narrow malarial gorges of Palestine which run like fissures across the eastern side of the tableland of Judea.

"Death itself is not meant here, but the shadow of death, falling dark and deadly across some part of life. It follows the fight with Apollyon, in this story, to teach that Apollyon has not left Christian, except 'for a season,' as in the temptation of Jesus. Christian need not seek repose yet; he is kept from self-congratulation by a new peril. To Bunyan, the Christian life was a serious thing, a constant climb upward and a fight against foes all the way up."

The Valley is characterized by—

DARKNESS SOLITARINESS INDEFINITENESS

"A time of desertion of will, heart, hope and faith; all seemed dead."

"Hawthorne in 'The Celestial Railroad,' cleverly lights up this valley with gas drawn from the coals of the infernal pit. Gaslight is all too common today as a remedy for gloom. The 'bright lights' do not let in the light of faith and God's love for the human spirit. We rejoice that through all this Christian steps on steadily. He who does this will find the darkness to quicken his sight and allay his fears."

"Nothing before, nothing behind;
The steps of faith
Fall on the seeming void
And find the rock beneath."

TWO MEN RUNNING

"The 'Evil of Retreat' seems a favorite theme for Bunyan's contempt and censure. Compare the story of Timorous and Mistrust. Christian says, 'But this must still be the way to the Celestial City' and goes forward. No retreat for him!

"Recall the Civil War story of the standard-bearer who went forward alone with the colors. The colonel shouted, 'Come back here, old Sam.' The answer was, 'These colors never go back! Come on up here to the colors!'

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"Christian had his sword still in his hand. Recall the scene in Faust where the soldiers reverse their swords and thus present to Mephistopheles the sign of the cross—so that he cannot advance. It is a happy fancy that the sword hilt may become the mystic cross, making the prayer but another side of action."

See note on All-prayer, page 118. Take time to sing a verse of the hymns suggested in this paragraph.

Rescued by fiends. Sketch this experience briefly. Note the three reasons why Christian was glad.

QUESTION 4

What is said about Pope and Pagan?

For the answer, underscore page 59, beginning "two giants." In next paragraph, underscore "Pagan had been dead," etc.

Comment on Pope and Pagan—

"This section of the story brings up the subject of persecution. Rome has always been a persecutor. Bunyan undoubtedly knew well Foxe's 'Book of Martyrs'; it may have been the chief source of his knowledge of history.

"Protestantism appeals to those who are willing and able to undertake the intellectual and spiritual responsibility of religious thought and life. Persecution and force have no part in it."

FROM THE PALACE BEAUTIFUL

PALACE
BEAUTIFUL



VALLEY OF HUMILIATION
CHRISTIAN



SHADOW OF DEATH
CHRISTIAN



FAITHFUL
CHRISTIAN



TALKATIVE
CHRISTIAN



EVANGELIST
CHRISTIAN

FROM THE CITY OF DESTRUCTION

CITY OF MORALITY



BEELZEBUB'S
CASTLE



I. H.

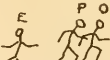


INTERPRETING
HOUSE

CITY OF
DESTRUCTION



CHRISTIAN
EVANGELIST
HIS BOOK, HIS BURDEN
OF SIN



PLIABLE
OBLIVIOUS
TO CITY OF
DESTRUCTION



MOUNT
SINAI

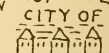


WORLDLY WISEMAN



CHRISTIAN

WICKET GATE

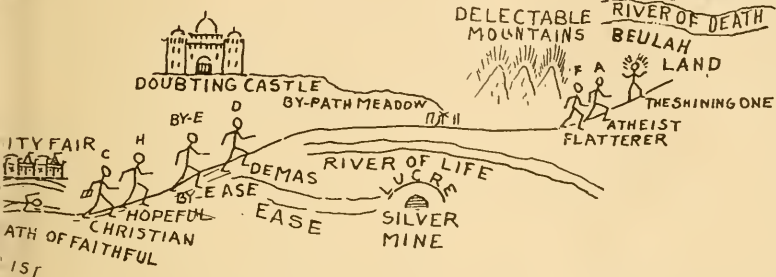


CITY OF
CARNAL POLICY

STEPS THE PROMISES
SLOUGH OF DESPOND
PLIABLE RETURNS
TO CITY OF
DESTRUCTION

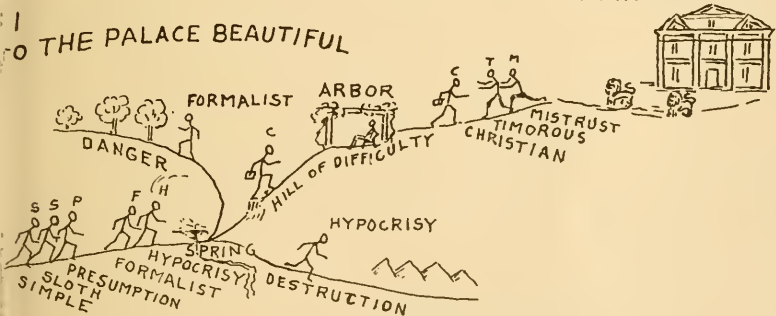
2 TO THE CELESTIAL CITY

CELESTIAL CITY



1 TO THE PALACE BEAUTIFUL

PALACE BEAUTIFUL



CHAPTER V

Comment—

"Faithful. The story here takes a graphic turn. Christian has a companion. He must no longer make his journey alone. Hitherto the interest has been in Christian alone, and in his solitary adventures. He now sees the man out in front of him whose voice he had heard. It is with fine understanding of the human heart that Bunyan introduces Faithful at this time, and nothing could be more natural than the manner of his introduction. Elijah, after his valley of darkness, came into assurance and new hope when he learned that there were seven thousand who had not bowed the knee to Baal; so Christian needed a companion and the assurance that he was not to be alone in his conflicts. When Christian falls, Faithful helps him to rise. Paul and Silas had fellowship even in prison; Jesus sent his disciples out by twos."

WHAT DOES FAITHFUL STAND FOR?

An interesting but not very convincing theory is that Faithful represents (1) another part of the Christian's experience which Christian could not very well be made to represent. Later on Hopeful becomes the companion of Christian, and Christian, Faithful and Hopeful represent the three graces, Faith, Hope and Charity. (2) A second type represented by Faithful."

The writer seems to feel the insufficiency of any one human life as an all-round picture of Christian manhood. In all Christian men there is one Spirit, but there are diversities of operations corresponding to the complexity of human nature.

In Bunyan's *Grace Abounding*, he shows his own appreciation of Martin Luther and speaks with something like real affection of Luther's book on the Galatians. Luther was Bunyan's Faithful in more than one dark valley. It is interesting to note that no real mishap befalls either of the pilgrims, Christian and Faithful, while they are together. Christian first says, "My dear friend," and later, "My brother."

For the blackboard—

Faithful's Characteristics

STEADY OF NERVE

STRONG OF WILL

NOTABLE FOR MOMENTUM

His characteristic expression is, "I firmly believe it." He has faith of two kinds: (1) Active faith, of trust and fidelity; (2) passive faith, of belief. But his active faith predominates.

QUESTION 1

Describe the meeting of Christian with Faithful.

Refer class to note, top of page 119.

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For the answer, have class underscore, page 60, "He saw Faithful before him." "stay, stay, till I come up to you." "outran him." "stumbled and fell." "went lovingly on together."

Have two readers carry out that first conversation.

QUESTION 2

In what ways was Faithful like Christian in beginning the pilgrimage?

For answer, underscore, pages 60, 61, "City of Destruction before you set out," "neighbors talk so," "believed that the end of our city," etc.

Comment—

"The City of Destruction. After Christian left, there was much excitement and derision on the part of his friends. There was no firm belief in his purpose because they did not take practical steps for carrying out their convictions.

"Pliable. He got little thanks for returning after his experience in the Slough of Despond. Bunyan seems glad to tell what he thinks of pilgrims who turn back. Apostasy is a thankless business."

See note on Pliable, page 119.

QUESTION 3

How was Pliable treated when he got home?

Carry out the conversation about Pliable in dialogue form.

For answer, underscore "Some mock and despise him." "his enemies hiss at him and laugh," "ashamed of what he had done."

Comment—

"There is a story of a spy who was caught and pardoned in one of Napoleon's campaigns; but when he offered to turn traitor and supply Napoleon with information regarding the movements of the army which he had deserted, Napoleon had him shot. 'Mr. Anything became a brisk man in the broil; but both sides were against him because he had been true to none.'

"Note that these wise pilgrims do not indulge in ill-natured gossip about others, but avoid that danger by talking about themselves. When this is done in the confidence of an intimate friendship it may be a valuable exercise."

FAITHFUL'S PAST JOURNEY.

"We have had two glimpses of Faithful: (1) When the porter at the House Beautiful said that he had passed that way. (2) In the Valley of the Shadow of Death.

"He had escaped the Slough of Despond and seems to have missed the Interpreter's House and the House Beautiful. While Christian had lingered there and learned, Faithful had pressed steadily on, and the result is a stronger manhood in some respects, though one which is neither so full nor so ripe.—*Kelman*.

QUESTION 4

How did Adam the First treat Faithful? Who delivered him?

Carry out the dialogue between Christian and Faithful, to middle of page 64, before answering this question. See notes on page 119.

For the answer, underscore, page 62, "He told me that his work," etc.; "that his house was filled with dainties," etc.

Who delivered him?

For answer, underscore on page 63, "I saw written there, Put off the old man," etc.; "saw one coming after me, swift as the wind," "but one came by and bid him forbear," etc.

Comment—

Faithful's temptations were of two kinds:

- (1) Wanton and Adam, which appeal to the sensual nature.
- (2) Discontent and Shame, which appeal to the social nature.

"Note that Faithful avoids the temptations of Wanton by 'shutting his eyes and going on his way.'

"Regarding Adam the First: Bunyan's Adam is the Adam of Paul rather than of Genesis and is a very human figure. He is the most distinctly drawn of all Bunyan's pictures of tempters and is an extension of the idea of Wanton representing the appeal to the entire sensual side of man. He is easy going, luxurious, conscienceless, and stands for all that is of the earth earthy.

"The time at which the temptation came is significant. After the first impulses of the pilgrimage had begun to flag, a reaction was inevitable. This experience corresponds to Christian's sleep in the arbor on that same Hill of Difficulty.

"This temptation in one form or another comes to every Christian and always from Deceit. There is only one way to successfully meet it. That is to look it straight in the face and see the truth, as Faithful did.

"'One came by and bid him forbear' and that one had holes in His hands and His side. There can be no doubt that here the wounds of Christ are set over against the old Adam, as well as over against Moses. The picture of the crucifixion is introduced as the man's salvation over against his accusing conscience. There is here a subtle touch of spiritual art in setting Christ's wounds over against the bodily appetites."

Recall the hymn—

- 1 "Arise, my soul, arise;
Shake off thy guilty fears;
The bleeding sacrifice
In my behalf appears;
Before the throne my Surety stands,
My name is written on His hands.
- 2 "Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
Forgive me, O forgive, they cry,
Nor let that ransomed sinner die!"

This great hymn by Charles Wesley should be known by every young Christian. There are three other verses not quoted here, each of them

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equally rich in gospel truths. In many churches this hymn is used in connection with the observance of the Lord's Supper.

DISCONTENT

"The meeting of Faithful with Discontent introduces the second group of his temptations. He had been preserved from yielding to the lower temptations of the first group; now his pride and self-respect which helped him to resist the former become in themselves the means of a new temptation. The man of high spirit is now attacked by Discontent and Shame.

"There is a sense in which discontent is not bad. There is a noble discontent, which is a desire for better things. 'The good can be the enemy of the best.' 'Make the good better and make the better best.'

"But this temptation presents a different sort of discontent. The point of the temptation was in this: 'The valley was altogether without honor.' When the way of a Christian leads through the Valley of Humility, it often means the loss of friends such as are named here. The temptation was to shun the Valley and hold the friends. The world can see no honor in humility, hence it is lonely. Faithful brushes the temptation aside by saying, 'I had rather go through this valley, for it was considered the wisest thing to do by those who know.'

"I would not if I might,
I'd rather walk with Him by faith
Than walk alone by sight,
I'd rather go with God in the dark
Than go alone in the light."

"The wrong kind of discontent often results in a spirit of grumbling about things in general. 'Israel murmured against Moses, Exodus 15:24. The first distinct act of the Israelites after they were set free from Egyptian bondage was murmuring, grumbling.'—*McGregor*.

QUESTION 5

What did Shame have to say about religion?

Refer class to note, page 119.

For the answer, underscore, page 64, "he said it was a pitiful, low, sneaking business," etc.

What did Faithful answer him?

Underscore, "What God says is best," "shame, depart! thou art an enemy," etc.

SHAME

"Bunyan groups together in a masterly way the arguments used by men against religion and their ridicule and contempt for it. Enemies of Christ try to make young Christians ashamed of 'tender conscience' and 'watching over his words.' Bunyan here calls it Shame; we today would call it ridicule."

The arguments of Shame are—

- (1) THE SPIRITLESSNESS OF RELIGION
- (2) THE WEALTH OF THE IRRELIGIOUS
- (3) THE WORTHLESSNESS OF THE RELIGIOUS
LIFE

Regarding the first: Christians were looked down upon by the high and mighty of Bunyan's time. Faithful was one who had a keen regard

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for the world's opinion. In Bunyan's time Puritans had much to bear, and sensitive natures were tried sorely by the contempt and shame which was cast upon them.

"Regarding the second: Bunyan evidently has in mind David's study of the prosperity of the wicked in Psalm 73. God showed David that their good times are for this world only.

"Regarding the third: The world thinks that 'the cross is foolishness' and to them religion has always been a stumbling block. Shame ridicules the mourning and groaning of Christians over their sins. There was doubtless much of it in Bunyan's day. It may have been exaggerated by some, as is often done by the Negroes today; but these outward signs, when prompted by sorrow for sin are too sacred to be ridiculed. In a protracted meeting when penitent or weeping over their sins the ungodly may laugh and make fun. But they have the judgments of God to reckon with."

As we read Faithful's song, we may well imagine his broad shoulders set back, his head held high and his vigorous, military walk. He is a MAN, and has overcome the suggestions of his tempters.

QUESTION 6

How did Christian describe Talkative's religion?

Have two readers carry out the dialogue between Christian and Talkative. See note on page 119.

For the answer, underscore, page 68, "His house is as empty of religion as the white of an egg," etc. Also, "but thinks that hearing and saying will make a good Christian," etc.

How did they get rid of him?

For the answer, underscore, page 69, "Have you felt your own sins?" etc.

Comment on Talkative—

This is one of the longest of the dialogues of the story. In this edition it has been shortened, especially in the latter part. It is written in Bunyan's best style and is a wonderful bit of satire. The plain style of Christian and Faithful in their speeches is quite in contrast with the speeches of Talkative.

"We wonder who was Bunyan's model for this masterpiece of loquacity. But he had seen the evils of the rattling conversation of those to whom religion is a matter of speech instead of deeds. There is no ring of sincerity because Talkative had no Christian experience. Those who know Christ by experience can talk of Him with sincerity. They are religion's best advocates."

SOME LESSONS TO LEARN FROM TALKATIVE

1. He who talks too much is certain to exaggerate his experience.
2. Sacred things interested him only as a department of study, about like another man would be interested in botany or astronomy.

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3. Only accuracy and a practical personal experience make one's talk about religion ring true.

4. One who has been saved by the blood of Christ can never discuss it dispassionately, in a purely academic way, especially with an outsider.

5. Undue familiarity with holy things is profanity and belittles a man.

6. Quotations of Scripture are effective only when used with sincerity and accuracy. The Devil quoted Scripture, but his lack of sincerity is apparent.

7. Talkative contradicts himself because he lacks depth of thought and actual experience in Christian things.

8. Talkative reminds us of the professional critic and sermon-taster of today. He knows better how it should be done than does the earnest preacher who is doing it.

9. Talkative is a hypocrite; first, he became a hypocritical talker, then a talking hypocrite. For a time he may have imagined what he said was true; but later he knew he was simply posing.

TWO TESTS

1. His home. He was hard and selfish there. He could shine only among strangers.

2. Repentance. Faithful's question, "Have you felt your own sins?" etc., was the pin that pricked the bubble. Talkative then collapsed.

"As Faithful talks of heart work,
Like the moon that's past the full,
Into the wane he goes."

FAITHFUL

"1. True to his name. His intelligence is not very wide, but he is true to what he knows.

"2. Christian lets Faithful deal with Talkative. Yet when Faithful asks his opinion, Christian answers with a clearness that shows his wisdom and wealth of experience."

Review the story from the Palace Beautiful up to Vanity Fair.
Drill on the questions for this chapter.

CHAPTER VI

The preceding chapter (Chapter V) closes with the suggestion of a wilderness. Chapter VI opens with the pilgrims "almost out of it."

"This is a subtle hint that the effect of all this empty talk was 'a sense of dreariness which falls on the spirit after an excess of speech.' Sensitive souls who have had to endure a Talkative, nowadays, will agree with Bunyan that they have been in a barren wilderness."

QUESTION 1

For what purpose did Evangelist join the pilgrims?

For answer, refer class to note, page 119.

Also on page 71, have class underscore key words in Evangelist's last speech.

QUESTION 2

Of what is Vanity Fair a symbol?

For the answer, refer class to note on Vanity Fair, page 119.

As a definition of Vanity Fair, underscore, page 72, "It bears the name of Vanity Fair because," etc. Also underscore key words in the description of Vanity Fair that follows.

Comment—

See notes on pages 119 and 120, and have class look up in the encyclopædia the facts about the Smithfield persecutions and the death of Crammer and Ridley.

The Fair at Sturbridge, near Bedford, is described in Horne's Yearbook, as follows—

"The shops or booths were built in rows like streets, each having its name, like Garlick Row, Bookseller's Row, etc. Here were all sorts of traders like goldsmiths, milliners, toymen, drapers, hatters—in fact, most of the trades that can be found in London. Here were also taverns and eating places, coffee houses, etc., in great plenty. The chief diversions were puppets, rope dancing, and music booths. The fairs were very injurious to morals."

The picture in general represents European society as it was in the days of Charles II. The various rows represent various types of worldliness.

BEELZEBUB, THE LORD OF THE FAIR

"Bunyan's Satan is always mean, despicable, loathsome, and hated with a deadly hate. He is never to be admired. Contrast Milton's Satan—a

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really great and majestic figure. Bunyan's Devil is more like Luther's, not a literary creation, but a terrifying memory of actual experience. Bunyan could never have drawn Mephistopheles, Gæthe's familiarly devilish creation."

"THESE MEN attract attention in *Vanity Fair* and arouse the guilty and restless consciences of the people. Note these points—

"1. Their Raiment. Robes of Righteousness which the Shining Ones gave the Pilgrims at the foot of the Cross. In Bunyan's day, the Puritans were marked by their dress and no doubt this picture was drawn from the life of that time.

"2. Their Speech. These Pilgrims spoke 'as if they had found a new world.' Compare Paul speaking to the philosophers on Mar's Hill. *Vanity Fair*, in its littleness and vulgarity, resents and despises everything foreign, and men who knew something of the bigger things of life and immortality were sure to offend them.

"3. The Pilgrims 'set light by their wares.' 'We buy the truth,' they said. Compare Jesus before Pilate. Truth is the cry of all, but the game of only a few. *Vanity Fair* sought only the pleasures and indulgences of this life. Truth is always dear, and may be had only at a great price. Browning in his 'Grammarians' Funeral' develops this point."

QUESTION 3

Why were the pilgrims brought to trial? See note on page 120.

For the answer, have class underscore, page 73, "Several reasons; their garments," "their speech," "took no interest in the goods for sale," "put their fingers in their ears," "we buy the truth;" page 74, "at last things came to a hubbub," etc.

QUESTION 4

What did each witness say against Faithful?

For the answer, have class underscore, page 75, first the charges "That they were disturbers of their trade," etc. Under Envy, page 76, "He cares for neither prince nor people," etc. Under Superstition, "I heard him say that our religion," etc. Under Pickthank, "have heard him rail on our noble prince Beelzebub," etc.

QUESTION 5

What kind of death did he die?

For your answer, underscore, page 78, fourth paragraph. See note, page 120.

"Bunyan is here picturing, no doubt, his own persecution and imprisonment. Just how much of his own experience is identical with the picture we can only imagine. The indictment against Bunyan was as follows: 'He hath devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of the sovereign lord the King.'

"THE VERDICT. His death was already decided upon. The details as given here doubtless come from Foxe's 'Book of Martyrs.' The horses and chariot come from an older Book."

"So, Faithful came to his end. Bunyan, in another place says of him, 'And was not this man, think you, a giant? Was not his mind elevated a thousand degrees above the carnal, fleshly, and the desire to embrace temporal things? He was a man of a thousand, had the face of the lions, and triumphed in the flames.'"

CHAPTER VII

Sketch the scenes from *Vanity Fair* to *Doubting Castle*, as shown by illustration in middle of this pamphlet.

QUESTION 1

Who became Christian's companion, and how did this happen?

For answer, have class underscore first sentence of opening paragraph on page 80.

Select a young man who is a good reader to render the speeches of Hopeful all through.

"Hopeful is the new companion, made a pilgrim by the death of Faithful. . . . Bunyan evidently has in mind here stories from Foxe's 'Book of Martyrs.' Recall the words of Latimer to Ridley when they were being burned at the stake in Smithfield: 'Be of good comfort, Mr. Ridley, and play the man; we shall this day light such a candle by God's grace in England as I trust shall never be put out.' Bunyan himself had said, 'If to be hanged up presently before their eyes would be a means to awaken them and conform them in the truth, I gladly should be contented.' Christianity has even been like the Phoenix, rising into new life from the ashes of its own death.

"Bunyan's heart and frank human nature is seen in the character of Hopeful. It is striking that the type of Christian which resulted from the murder of Faithful was Hopeful. No touch in all this story is more striking than this."—*Kelman*.

In Bunyan's own heart he found cheerfulness, and Christianity for him was full of hope. He was an optimist. Christianity supplies the only sane optimism in the world. See note on page 120.

QUESTION 2

State the chief difference between Mr. Talkative and Mr. By-ends.

For the answer, refer class to note on page 121. Carry out the dialogue.

Comment—

"It is a skilful touch of the story teller that introduces Mr. By-Ends here. This new character is brought in so as to keep the intercourse between Christian and Hopeful from growing insipid until interest in Hopeful is thoroughly established. Also Mr. By-Ends is in striking contrast with the pure and heroic character of Faithful, about whom Christian and Hopeful converse.

"Mr. By-End's name suggests that everything he says and does is aimed at securing some advantage for himself; he always has an end to accomplish by it, or an axe to grind.

"Mr. By-End's home in Fair Speech has left its character on all that he says. He would not speak harshly of another for fear of losing some favor. Matthew Henry says of the upright man, 'He cannot think one thing and speak another; nor look one way and row another.'

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"'Truth is better than politeness, and where disagreeable facts are concealed by fair speech, it is the most dangerous kind of lying.' In Hawthorne's 'Celestial Railroad' we find the devil introduced as the Pilgrim's guide and his name is Mr. Smooth-it-away."

MR. BY-ENDS' TOWNSMEN

"The names of these townsmen are clever as usual. These names all suggest forms of lack of principle and all of them are at bottom covetousness of one sort or another. Their main business in life is to keep up appearances.

"Mr. By-Ends' wife was Lady Feigning's daughter. This name suggests hypocrisy and all kinds of deceit. This couple had a religion all their own. (1) First, it never went against wind or tide. (2) Next, they were most zealous for religion when it walked in golden slippers. Here we see religion masquerading as a dandy; it was meant for the eye and not the heart. The speeches of Christian in this dialogue reveal to us the mind of Bunyan, whose own experience had taught him that it never was an easy thing to be a Christian. We note that after this speech, Bunyan makes his Pilgrim give up hope of converting Mr. By-Ends."

The Friends of Mr. By-ends. The dialogue beginning on page 82 and concluding on page 84 may be read out of class, and summarized by the teacher in class by using the following blackboard scheme—

THE THREE MISERS

MR. HOLD-THE-WORLD

Hardened by experience.

MR. MONEY-LOVE

Loves money for itself, not what it will buy.

MR. SAVE-ALL

Hoards money to see his pile grow.

Christian makes short work of these men when they put their question to him, for he goes at once to the heart of things. Christian's motives are not selfish and worldly, nor to be measured by money. Christian people may be either poor or prosperous, but neither is a sign of grace nor the lack of it. The great question is whether the Christian's estate, whatever it be, is consecrated to his religion, or whether his religion is regarded as a feeder of his estate.

QUESTION 3

What was the chief characteristic of Demas? Give his ancestry; how was he like them?

For answer, refer class to note, page 121.

Also, underscore on page 84, "Here is a silver mine"; on page 85, "know you," to end of paragraph.

Carry out the dialogue, and draw sketch of the Plain called Ease, and the silver mine.

Comment—

"In this story the Hill of Lucre is described as a little hill. Bunyan would have us know that the love of money is essentially a little thing.

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though it is often taken for a great thing. It is a little thing and one that belittles the souls of men."

"Note the two effects of the silver mine:

1. Those men were so maimed that they were never themselves again. Money-loving had warped their souls.

2. The men were smothered by the foul air of the mine. Blasé with worldliness.

"Recall the statement in 2 Timothy 4:10, 'For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica.' The whole picture is a commentary on Christ's query in Mark 8:36, 'What shall it profit a man if he shall gain the whole world and lose his own soul?'"

The third sketch, that of Lot's wife, is omitted in this abbreviated edition. Bunyan seems to have put this picture into a later edition of his story because he was greatly exercised about this vice; also to remind women that the sin of covetousness is not one to which men only are addicted.

QUESTION 4

What was By-path Meadow? How did the pilgrims get into it? What happened?

Refer class to notes on page 121, and underscore key words in paragraph on "River of the Water of Life."

For answer to Question 4, have class underscore, "they wished for a smoother path," "at the left of the road, a meadow," etc.

Add the note on Vain Confidence, near bottom of page 121.

Comment—

"The Meadow of Ease is beside the stream, the River of the Water of Life. This is an idyllic conception, imagined and treated with great beauty. The meaning of this is like that of any great symbolic poem; that is, it may mean to each reader whatever the reader finds it to mean. It stands for a kind of religious ease, and a lack of restraint. Such an experience often comes during a revival of religion, or in the delights of Christian fellowship.

"It seems that Bunyan feared such times. One writer points out the fact that more misfortunes befell the Pilgrims during this period than in former ones. Ease is usually a time of temptation. 'Man's spiritual existence is like the flight of a bird; it is sustained only by effort; when the bird ceases to exert itself, it falls.' It was Mrs. Josephine Butler who said, 'I have learned in a long lifetime now drawing to a close to beware of halcyon days.'"

BY-PATH MEADOW

"Discouraged and with tender feet because they had walked so long in the delicate plain of Ease, the Pilgrims spy the stile on the left hand, like a set temptation; it was so opportune and in answer to their desires. The interesting fact is the coincidence of the stile and their wishes; of temptation within and opportunity without. The whole length of this road is furnished with opportunities to escape from it, but we become aware of these only when desire for escape is at work within our hearts. The part of the story which follows is one of discouragement, danger and misery. These strong men were like lost children. Each feels himself alone. Note Hopeful's utterance, 'Oh, that I had kept my way!'"

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THE TWO PATHS

"The two paths of right and wrong start from the same point and are separated by a very small difference. But wait a while, and pursue the road leading to destruction, and you will find the distance between has widened and a great gulf is fixed so that you cannot pass from one to the other, though you desire it ever so earnestly."

QUESTION 5

Tell about Doubting Castle. Who kept it, and how did the pilgrims fare?

For answer, have class underscore key words on pages 89-92.

Ask some one who can tell a story well to stand before the class and describe the experiences of Doubting Castle.

Refer class to note, page 121.

Comment—

It was "the morning after" that they saw Giant Despair. Sin and Folly never looked so wretched as when seen in the cold and passionless light of early morning. The awakening was bitter; yet even at its worst it is better to be awake.

"The main features of Doubting Castle are imprisonment and helplessness. This experience comes late in the pilgrimage, as such moods often do amid the depressions of old age. The whole picture stands for a general state of depression, and extends over four days.

"The difference between the bearing of Christian and Hopeful is striking. Normally, Hopeful should have fallen lowest into the depths of despair and been encouraged by Christian. But here Bunyan shows the failure of the strong man in an emergency and gives him an optimist for a companion. Hopeful's light is not extinguished in the darkest gloom. He speaks of 'the country to which we are going' and finds comfort in the possibilities of the future. Hopeful gives ten reasons against suicide:

1. God's command and his charge about our own bodies.
2. The soul and its future.
3. The fear of hell.
4. Giant Despair is not the lord of the land.
5. Others have escaped.
6. Chance of deliverance.
7. The fight is in itself worth an effort.
8. Christian had been valiant previously.
9. I am in the dungeon with thee.
10. To be in such shame is not becoming a Christian."

Note that *Prayer* comes as a help, but not until "Saturday night." On Saturday about midnight they began to pray.

After prayer came the *Promise* and in close connection with it. "Every prayer is founded on a promise, and every true prayer discovers a promise as a foundation." Note that the promise is the key that led to their freedom. In the Slough of Despond the promises were the stepping-stones which led out.

CHAPTER VIII

Reproduce the sketch of the Delectable Mountains, as found in the middle of this pamphlet.

QUESTION 1

Tell of the pleasures of the Delectable Mountains.

Refer class to note on page 122.

Have class underscore key words in first two paragraphs, page 94.

QUESTION 2

The four places to which the shepherds took them and what they saw from each.

For answer, have the class underscore the following, which may serve as a blackboard scheme—

1. HILL CALLED ERROR: UNBURIED BODIES
2. HILL CALLED CAUTION: DOUBTING CASTLE
3. DOOR IN SIDE OF HILL: BY-WAY TO HELL
4. HILL CALLED CLEAR: GATES OF HEAVEN

Comment—

"Each hill represents a peculiar view of life to be had at this stage of Christian's experience. The first two, Error and Caution, indicate danger; the third, Mount Clear, gives glimpses of heaven and future bliss.

"1. Error. This hill slopes upward innocently enough, but on its farther side is a precipice. Men climb that hill to get a wide view of earth and heaven and are dashed to ruin. The fate of the climbers is a terrible commentary upon a certain kind of wide view.

"2. Caution. This hill seems to be named for the effect it has upon the climber. The blind men, stumbling among the tombs, may be taken to represent Christian and Hopeful as they would have been that day but for the grace of God.

"The aspect of the Delectable Mountains up to this point can hardly be thought to justify their name. But, to Bunyan, hell was a frightful and crude reality and he was conscious of the dangers which always lurk along the fairest paths of the world. There is a note of reality in Bunyan's descriptions here. They bear the authentic mark of experience. He, like Dante at Verona, was the man who had been in hell.

"3. Mount Clear. This is the only adventure on these mountains that seems delectable. It stands for lofty spiritual insight. This is the Pilgrim's first definite glimpse of heaven. As the years of the pilgrimage drew to their close, it seems fitting that they should have had this view."

QUESTION 3

Outline the story of Little Faith. What does it teach us?

For the answer, have class underscore key words on pages 98-99. For "What does it teach us?" see note on page 122.

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Comment—

"The teaching of the story of Little Faith seems to be that one may be overtaken of a fault, and yet recover; may have a collapse, and yet get on his feet again; for no failure is necessarily irretrievable."

"In the full story, Little Faith is preceded by Turnaway, who failed utterly in his pilgrimage. Bunyan seems to feel the need of these two stories to show the contrast and to teach that a true pilgrim will come back after his backsliding.

"Little Faith was 'asleep at the switch'; a good man but not energetic. Unfortunately, he was not wise enough to see that he sat down where Dead Man's Lane leads into Broadway Gate.

Recall former instances of sleep, such as Sloth, Simple and Presumption; the Arbor on the Hill of Difficulty; and in the grounds of Doubting Castle, Bunyan would teach us to watch.

"The jewels stand for all a man has of worth and hope for eternity and to sell them is to seal his doom forever. It is one thing to be a coward and a weakling, but it is another thing to hold lightly the gift of eternal life.

"Little Faith is no Great Heart, but he is emphatically a good man; a man of genuine and sincere character. That is what appeals to Christian and enlists his strong regard.

QUESTION 4

What experience did the pilgrims have with Flatterer? With Atheist?

Have class underscore key words and phrases to suggest the chief points in these two stories.

Refer to notes on page 122. Two good story tellers may tell to the class the stories in their own words.

Comment—

The simplest interpretation of the Flatterer would be that which takes him for a human friend and companion.

"The mention of Flatterer's blackness is one of the rare color touches in the story. It may be supposed to stand for badness when used by a member of the white race. It is a curious fact that some of the black races reverse this order and whiteness is for them a color of fear or of wickedness. It is said that an illustrated edition of the Bible was once published and had a great sale among the Negroes of the South because the angels were represented as black and the devils as white. This is a fine instance of national self-satisfaction.

"Another reason for Flatterer's blackness may be that the region through which the Pilgrims are now moving is a region only half understood, with mystery and magic in it. The dark color may have been chosen to fit in with the enchantment idea.

"Another interpretation of Flatterer is that he may be within the soul of the one who is flattered. It is significant that Flatterer is almost silent, not uttering a single word of praise. Bunyan may have been thinking of silent flattery within the soul, rather than of any external voice of a cynical or hypocritical enemy.

"A friend once complimented Bunyan on 'The sweet sermon which he had delivered.' He replied, 'You need not remind me of that, for the Devil told me of it before I was out of the pulpit.'"

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ATHEIST

"Bunyan's Atheist is of the cruder sort; one whose atheism is the result of his own behavior. 'It is true that a little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds to religion,' so says Bacon in his essay on atheism.

"Atheist says, 'There is not such a place as you dream of in all of this world.' The answer is obvious, 'But there is such a place in the world to come.' Blessed are those who have intellect enough to believe farther than they can see. Even the most unimaginative pilgrim who endures to the end, will see the Celestial City when he has reached the farther bank of the River. How much of America did Columbus see until the last day? Whether a man shall see heaven or not may depend in some degree upon how long he goes on looking for it."

With Bunyan, the secret of atheism lies in the will rather than in the intellect. The fool who hath said in his heart "There is no God," says that in his heart because his heart first said it to him.

QUESTION 5

Outline Hopeful's experience of conversion. Have the class underscore and number the following—

1. "The end of these things is death."
2. Faithful told him, By trusting Jesus.
3. Faithful said, Go to Him and see.
4. I began to pray.
5. Jesus said, Believe on the Lord Jesus Christ.
6. Jesus said, My grace is sufficient.
7. "He that cometh to me shall never hunger."

Stress these verses as the finest possible selection for use in soul-winning. Make the application to the class. Urge the Christians to follow Faithful's example. Note the result of genuine conversion. "It made me love a holy life and long to do something for the Lord Jesus."

Comment—

The effect of the enchanted ground upon the two men is worth noting. Hopeful's delicate and high strung nature is more easily fatigued and he is sleeping. But Christian seems never to have felt the spell at all, for such robust and strong nerved men do not succumb to the subtler forms of temptation. He is wide awake and able to handle Hopeful in a hearty common-sense way.

"Christian's plan is to keep awake by stirring up intellectual and spiritual interests. So he begins his cross questioning about past experiences. One thing which will always arouse interest in any man is to start him talking about his own experiences. If one cannot be interested in himself and what has happened to him, he is almost hopeless. Remember Paul's words, 'Experience worketh hope.' As Hopeful remembered his experiences, it made him indeed hopeful again. So Christian plunges at once into the past and asks, 'How came you to think at first of so doing as you do now?'"

CHAPTER IX

Complete the sketch as given in the middle of this pamphlet.

QUESTION 1

What does Beulah Land mean? How near heaven is it?

Have class underscore, page 105, second paragraph. Also "A more perfect view"; "builded of pearls, streets paved with gold."

Comment—

Beulah Land suggests a land of flowers and gardens. "This shaggy old world is yet studded with gardens," says R. L. Stevenson.

"It is interesting to note that angels visit the pilgrims in Beulah Land. We are familiar with stories of angel visits to young children and to the dying, but here we have angels visiting pilgrims of old age. Bunyan maintains the naturalness of it in spite of the supernatural."

THE TWO REMAINING DIFFICULTIES

"The angels tell the pilgrims of two remaining difficulties, the River of Death and the Heavenly Heights Beyond. Viewed from the earthly side, nothing would seem more reasonable than to speak of these two experiences as difficulties. But in the story the anticipated pain and difficulty seem to vanish as the pilgrims proceed. These were but the consequences of the mortal garments which the pilgrims have left behind them in the River, for the passage from the farther bank of the River is swift and full of joy."

QUESTION 2

What River had to be crossed? What made it deeper or shallower?

For answer, see note on page 122.

Comment—

THE CELESTIAL CITY

"Bunyan leads us to the presence of God in heaven, but does not attempt any description. It is interesting to note that the point which God selects for praise, repeated again and again, is that the pilgrims have made this journey all for the love of him.

"We lose sight of the pilgrims in the blaze of heavenly glory and amid the strains of heavenly music. They have arrived at last. For them as they look back, it is evident that all things earthly have now taken on a heavenly meaning and 'Good was the pathway leading to this.'

"As Bunyan closes his story, he leaves his pilgrims within the gates. 'Which when I had seen I wished myself among them.' There is no need of any comment upon that. It is the most perfect touch of all."

IGNORANCE FAILS TO ENTER

"We wonder why Bunyan was not satisfied with the perfect close of the last sentence as quoted above. He must have known that in these words he had found the real close of his story, and it must have been at great cost to his own artistic taste that he adds the final section about Ignorance.

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"But Bunyan was a preacher first and foremost, and an artist only in a secondary sense. The last word of any faithful preacher must be a word of warning. So he is thinking of living sinners known to him and of millions yet unborn. He thinks of them in their danger. Ignorance had been heedless of all warnings and of the reality of love when God had sought him in past days."

"Life is real and death is real. The most dangerous enemies of the human race are those who delude the souls of their fellows into an unreal dream of security in this sinful world."

REVIEW OF STORY FROM THE PALACE BEAUTIFUL TO THE END

Use the sketch found in the middle of this pamphlet as a basis of rapid review from the half-way point, the Palace Beautiful, to the end. Review by Characters, writing on the blackboard the following—

FAITHFUL
TALKATIVE
HOPEFUL
BY-ENDS
DEMAS
GIANT DESPAIR
SHEPHERDS
FLATTERER
THE SHINING ONES

Review by Places, writing on the blackboard the following—

VALLEY OF HUMILIATION
VALLEY OF SHADOW OF DEATH
VANITY FAIR
FAITHFUL'S DEATH
PLAIN CALLED EASE
BY-PATH MEADOW
DOUBTING CASTLE
DELECTABLE MOUNTAINS
ENCHANTED GROUNDS
BEULAH LAND
RIVER OF DEATH
CELESTIAL CITY

Review by Doctrines. Have the class state cases where the following doctrines are taught—

1. Evil cannot be overcome by mere human strength.
2. The Bible is the revealed Word of God.
3. Atonement for sin is made by Christ's death.
4. The wrath of God follows every sinful act.

5. On the Judgment Day, we must answer to Christ for our deeds.
6. Faith in Christ is the only way to escape eternal death.
7. Only the grace of God saves man from the flames of hell.
8. Good works are but the test of our faith.
9. The devil is an active agent in human lives and affairs.
10. The man who would obtain salvation must turn his back on self.
11. The saved Christian wants to lead a holy life and honor Christ.
12. Heaven is the place to which saved people go at last.
13. In how far do Baptists believe the things Bunyan taught?

"THE PILGRIM'S PROGRESS" COMPARED TO ISRAEL'S JOURNEY FROM EGYPT TO CANAAN

A SCHEME FOR REVIEW

All along in this story, we have been struck with Bunyan's familiarity with the Bible and his use of it as the source from which to draw his characters and illustrations.

The following comparison is taken from Peloubet's notes—

1. Escaping from Egypt, with religious rites, at the call of Moses, in view of the judgments of God, and feeling bitterly the degradation of slavery, is like Christian hastening from the City of Destruction with his fingers in his ears, crying, "Life, Life, Eternal Life!"

2. Crossing the Red Sea against opposition, finding the way with difficulty, but helped by God's almighty power, is like beginning the Christian life.

3. The bitter Waters of Marah, the trials of the desert, early in their march to the land of promise, remind us of the Slough of Despond, in which Pliable exclaimed, "Is this the happiness ye have told me all this while of?"

4. The Wells and Palm Trees of Elim show us the spring at the base of the hill "made by the Lord of the hill for the refreshing of weary travelers."

5. The Pillar of Clouds and of Fire is represented by Evangelist and the Roll and the Shining Ones.

6. The Enemies, as Amaleck and the Canaanites and the sons of Anak, are pictured by Apollyon with his fiery darts in the Valley of Humiliation.

7. The Manna has its counterpart in the Interpreter and the Roll, the teachings of Evangelist, and the supper in the Palace Beautiful, with its "feast of reason and flow of soul."

8. The Golden Calf and its worship is partly paralleled by Worldly Wiseman and others, who sought to turn the pilgrims to other sources of relief than the Cross of Christ and the Wicket-Gate.

9. The frequent murmurings and complaints, the bitter doubts whether they ever would reach "the land flowing with milk and honey," remind us of Christian and Hopeful in the Castle of Giant Despair.

But as they found the Key of Promise and of Hope, so all the things that tried the Israelites were a part of their necessary discipline. They should have made a heavenly ladder of their trials. "Jacob, wrestling

all night with the strange power that maims him, clings and wrestles on, and will not let go wrestling until he has extorted a blessing from his hurter." "The hard lot, called poverty, ignorance, narrow conditions, accidents, is waiting to give us, after the struggle, temperance, diligence, fortitude, concentration."

10. The Tabernacle, with all its appointments, is symbolized by the Palace Beautiful, with its armor and supper and chamber of peace.

11. The truths taught by the Day of Atonement and the Brazen Serpent are well expressed by the burden on Christian's back falling off in the presence of the Cross, so that he "gave three leaps of joy, and went on singing."

12. The reports of the spies remind us of the Delectable Mountains, whence the pilgrims caught glimpses of the Celestial City.

13. The Israelites' anger at Caleb and Joshua makes us think of the trial of Faithful in Vanity Fair.

14. Moses on Mt. Nebo looking over Jordan and obtaining glimpses of the promised land reminds us of Christian and Hopeful in the land of Beulah, listening to the singing of birds of paradise, and seeing the Shining Ones, and gaining glimpses of the gem-built walls of the city, just over the narrow river of Death.

"There is a beautiful legend that at the funeral of Saint Ranieri, June, 1161, at the moment when, as is usual in the course of the service for the dead, the '*Gloria in excelsis*' was suppressed, as unbefitting in its cheerful character the sadness of the occasion, a choir of angels appeared in the midst of the silent congregation and chanted the words so mistakenly omitted, a spontaneous accompaniment bursting forth from the organ."

"THE CELESTIAL RAILROAD"

(NOTE: The class will appreciate the humor in this after the study of "Pilgrim's Progress.")

"The Celestial Railroad," by Nathaniel Hawthorne, was published in "the forties" (1840-1850) and preceded the publication of "Twice Told Tales," and "Mosses From an Old Manse." It is a humorous modern version of "The Pilgrim's Progress," and is aimed at modern "easy religion" and "isms" of all sorts which try to make the pilgrim's way from earth to heaven a flowery bed of ease.

In the Introduction of "The Celestial Railroad" as published by the Crowell Company, price 50 cents, we read—

From a child, Hawthorne was a delighted reader of "The Pilgrim's Progress" and his loving familiarity with this great allegory is evinced at every turn of the story. The parody is supposed to have been first suggested to him by the frequent disasters which attended the early attempts at railroad travel; by the lighting of some towns by gas; and by the transcendental school, which numbered some of Hawthorne's friends among its adherents, and which "smoothed the ancient religious difficulties" and turned "Satan and Hell into metaphors."

Although written for a time long past, we know that it was never more *apropos* than today, "when transgressions from the

beaten path of theology are more and more numerous." May it help our readers of the B.Y.P.U. edition of *Pilgrim's Progress* to see that "the broad way leadeth unto death, while the narrow way is the way to life eternal."

In his lecture on "The Short Cut," by Leon C. Prince, we find the following delightful summary of "The Celestial Railroad": "You remember in Bunyan's '*Pilgrim's Progress*,' that, as Christian leaves the City of Destruction for the Celestial City, it is an arduous and perilous journey which he undertakes. It is in the face of ridicule and persecution from friends and family, and under a heavy burden which he can drop only at the foot of the cross. He sinks in the Slough of Despond, climbs the Hill of Difficulty, suffers in the Valley of Humiliation, is sore wounded in the fight with Apollyon, is buffeted in Vanity Fair, falls into the clutches of Giant Despair and languishes in a dungeon in Doubting Castle, and at last crosses the River of Death and gains a triumphant entry into the City Eternal amid the acclamations of rejoicing angels. It is a simple allegory which has brought hope and comfort and encouragement to many a struggling and exhausted soul.

"Hawthorne, in one of his inimitable fantasies, has given us an admirable satire on the short cut to the City which Bunyan's hero sought and gained with such pertinacity of effort.

"An enterprising corporation built a railroad between the City of Destruction and the Celestial City to obviate the difficulties and dangers of the Christian pilgrimage.

"They filled the Slough of Despond with books on philosophy and higher criticism, and on that as a foundation erected an elegant but rather insubstantial bridge.

"The luggage of the passengers, consisting of questionable habits and other dross of human nature, instead of being borne upon the back until they fell off at the foot of the cross, were neatly stowed in the baggage car, to be delivered to their owners at the end of the journey and enjoyed to the full in the Celestial City.

"Apollyon was hired as an engineer. Mr. Greatheart, the doughty old champion of the foot pilgrims, was offered the job of brakeman, but refused because he could not compromise his former differences with Apollyon.

"The Hill of Difficulty was pierced by a spacious tunnel with a double track. The material excavated from the heart of the Hill of Difficulty was used to fill up the Valley of Humiliation.

"Even the Valley of the Shadow of Death was illumined by artificial light manufactured from the inflammable gases which exuded from the soil. Tophet, which Bunyan designated by such plain speech and took so seriously, was described as the crater of a half-extinct volcano in which the directors had caused forges to be set up for the manufacture of railroad iron and the supply of fuel.

"Vanity Fair, which had been implacably hostile to the foot pilgrims of Christian's day, was very friendly to the railroad which brought business, and the capitalists of the town were among the road's heaviest stockholders.

"The Castle of Giant Despair was turned into a hotel and the River of Death crossed by a steam ferryboat.

"All in all, the railroad prospectus painted such a delightful picture that everybody hastened to buy a ticket—politicians, millionaires, leaders of fashion, ladies of society, all eager to combine the spiritual benefits of religious pilgrimage with the festive pleasures of a holiday excursion.

"But in all these elaborate and luxurious preparations there was one thing overlooked. The Lord of the Celestial City had never granted the railroad a franchise, and no traveler could enter His dominion on a ticket over that line. The man who bought a passage lost the purchase money, which was the price of his own soul. The whole thing was a fraud and a delusion. The Celestial Railroad instead of being a short cut to the Celestial City proved to be a short cut to a totally different destination—which the directors said did not even exist—a destination located under the crater of Tophet, which was not an extinct volcano, after all."

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